

***Spiritual mechanisms at work in the construction of the effect of the sacred meaning: the spatial logics invested in the architecture of places of worship of the three monotheistic religions***

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The problematic of my research in thesis concerns the exploration of the supposed **spiritual mechanisms** at work in the **construction of the effect of the sacred meaning**, invested in **the architecture of places of worship of the three monotheistic religions**: Judaism, Christianity and Islam. The methodology is semiotic and is based on the theories of enunciation elaborated in the linguistic domain and more particularly Greimas's "*Parcours génératif de la signification*" / "*generative trajectory of meaning*", considered as a dynamic process capable of describing the productions of meaning and of enlightening us on the modalities of inscription of religious meanings in places of worship relating to the three monotheistic religions.

In this intervention, which is part of the ninth theme proposed in the program, we will demonstrate, while taking an interest in the history of **the architecture of the places of worship of the three monotheistic religions**, that the spiritual mechanisms are linguistic mechanisms and communicative, otherwise semiotic mechanisms, which give a linguistic and communicative value to space and that the spiritual dimension inherent in the architecture of places of worship is a dimension relating to communication and social interaction. Thus, we will also demonstrate that at the deep level - also called immanent - that we have assimilated to the spiritual level, we find the space as it is considered according to Greimas (1976), as a form capable of becoming "A spatial language ", allowing to "speak "of something other than space.

**Spirituality** is considered an intersubjective form of knowledge defined by the communication systems (God / Men). The intersubjectivity which presupposes a logic of communication between God and men produces different spiritualities. Thus, each spirituality, determined by a specific form of communication between God and man, produces a different "narrative space" invested in the places of worship of the three monotheistic religions. The different forms of spirituality inherent in the three religions studied correlate with **the representation of a single God**, which induces **different forms of relationship between space, time and the actor**. Three different articulations were thus observed in the places of worship studied, between the actor, time and space, defining three different configurations of the space of places of worship studied according to three **spatial logics**.

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